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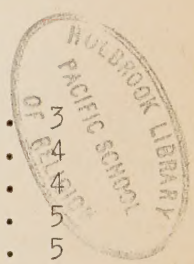
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South Africa Consultation Statement Takes Firm Race-Relations Stand

(Geneva) - A firm stand on race-relations in South Africa has been taken in a statement issued in Johannesburg following a week-long consultation on the race situation convened by the World Council of Churches.

While admitting to widely divergent views, the South African church leaders recognized all racial groups who permanently live in the Union as "indigenous" with "equal rights to make their contributions" and "share in the ensuing responsibilities, rewards, and privileges".

Of the eight member churches represented at the consultation only the Hervormde Kerk (the smallest of the three Dutch Reformed churches participating), rejected the principles set forth in the statement. Every article in the document had to have the support of at least 80 per cent of the delegates before it was included.

Dr. Franklin Clark Fry, New York, Lutheran, the consultation chairman, and Dr. W. A. Visser 't Hooft, WCC general secretary, returned to Geneva with the report that good relations have been re-established between the various church bodies as a result of the consultation.

Both World Council officials expressed the hope in a press conference that South African church leaders would take a common stand in supporting the consultation's findings when official action is taken upon them at various denominational and syndical meetings.

Stressing the importance of reading the document from a South African viewpoint, Dr. Visser 't Hooft noted that the findings made page one news in major newspapers throughout the Union. One editorial hailed the outcome of the sessions as "a church triumph". When a reporter candidly described the findings as "ideological dynamite", Dr. Visser 't Hooft declared: "What is important is not whether this is dynamite or sweet music, but whether this is true in the light of the Word of God".

The 2,500 word statement defends the right of non-whites to own land, to participate directly in government, to worship in any church, and affirmed that there are "no scriptural grounds for the prohibition of mixed marriages", although "due consideration should be given to certain factors which may make such marriages inadvisable".

Attributing the present tension to a long historical development for which all groups bear responsibility, the statement noted that it has been "radically affected by the decline of the power of the West and by the desire for self-determination among the peoples of the African continent".

The document insisted that the right to own land and to participate in government "is part of the dignity of the adult man" and denial of this right cannot be justified. It further agreed in principle to direct representation of coloured people in parliament.

Noting the disintegrating effects on African life which are caused by the migratory labour system, the statement contended that no stable society is possible unless the cardinal importance of family life is recognised. The consultation therefore called upon the government to appoint a representative commission to study the problem.

Concerted action was urged to correct the "grave situation" arising from the fact that wages received by the vast majority of non-whites forces them to live below minimum standards. The statement also maintained that there should be greater security of tenure in homes for non-whites and residential areas should be planned with an eye to the economic and cultural levels of the inhabitants.

The document declared that no person should be punished except after a fair trial before open courts for previously defined offenses. Any departure from this fundamental principle should be confined to the narrowest limits and only resorted to in the most exceptional circumstances, it said.

Branded as "unacceptable" in the statement was any legislation which would limit the right and duty of the Church to proclaim the Gospel to whomever it will, in whatever the circumstances and wherever possible, consistent with the general principles governing the right of public meetings in democratic countries. No one who believes in Jesus Christ may be excluded from any church on the basis of his colour, or race, it declared.

The need for more consultation and better communication between racial groups and between the government and leaders accepted by non-white groups was also set forth. The consultation recommended a regular exchange of official publications between the churches and that they provide one another with full information of their procedures in any discussions with government officials. It said such discussions, when possible, should be conducted multi-laterally and by multi-racial delegations.

A section on relationships of the churches asks that "whenever an occasion arises that a church feels bound to criticize another church or church leader, it should take the initiative in seeking prior consultation before making any public statement". In doing this, the consultation said, "we believe that reconciliation will be more readily effected, and that Christianity will not be brought into disrepute before the world".

The statement was adopted at the conclusion of the week-long multi-racial consultation. It was attended by 80 representatives, 10 each from the WCC's eight member churches in the Union, and a seven-man World Council delegation.

The document made it clear that "in the nature of the case the agreements here recorded do not - and we do not pretend that they do - represent in full the convictions of member churches".

However, only the 182,000-member Hervormde Kerk rejected the statement outright. Opposing "integration in any form as a solution to the problem", representatives of this body insisted that "the agreement that has been reached contains such far-reaching declarations that we cannot subscribe to it... (nor) identify ourselves with it".

Representatives of the Dutch Reformed churches of the Cape Province and the Transvaal supported the consultation, but drafted a supplementary statement which maintained that "a policy of differentiation can be defended from the Christian point of view, and ... provides the only realistic solution to the problems of race relations and is therefore in the best interest of the various population groups".

Both Dr. Fry and Dr. Visser 't Hooft were deeply impressed by the sessions. Noting the fact that the multi-racial delegation lived, worked and ate together, Dr. Visser 't Hooft told the press that "we have come back very happy. We had a consensus on the important points and a consensus of very far-reaching importance."

"We feel that we came to South Africa at the right moment," the WCC general secretary remarked. "All the factors led to certain points of crystallization. We believe the consultation helped this."

Dr. Visser 't Hooft praised the openness, frankness and courage, as well as the spirit, with which the delegations dealt with one another.

The World Council's function in the consultation, he said, was to play "a Socratic role" - trying to ask the relevant questions.

Dr. Visser 't Hooft reported that there was unanimous agreement to have a continuing body, which will be known as the South Africa Conference of the World Council of Churches Member Churches; its function will be to serve as an organ of study, consultation and co-operation among the churches of the Union affiliated with the WCC.

Each member church has appointed representatives to a planning committee, which will meet early next year to prepare a plan for the conference to be submitted to the various denominational and synodical meetings.

EPS, Geneva.

Press Comments on South African Consultation

(Johannesburg) - Two leading Johannesburg newspapers have given editorial praise for the statement issued at the conclusion of the WCC's week-long consultation on South Africa's racial situation. (See above)

The Johannesburg Star commented editorially that the consultation sounded "the authentic voice of the Christian conscience", and observed that the position of the Cape and Transvaal churches represents "a fundamental shift away from the rigid apartheid doctrine and it provides yet another indication of the re-thinking that is in progress among responsible 'nationally minded' South Africans".

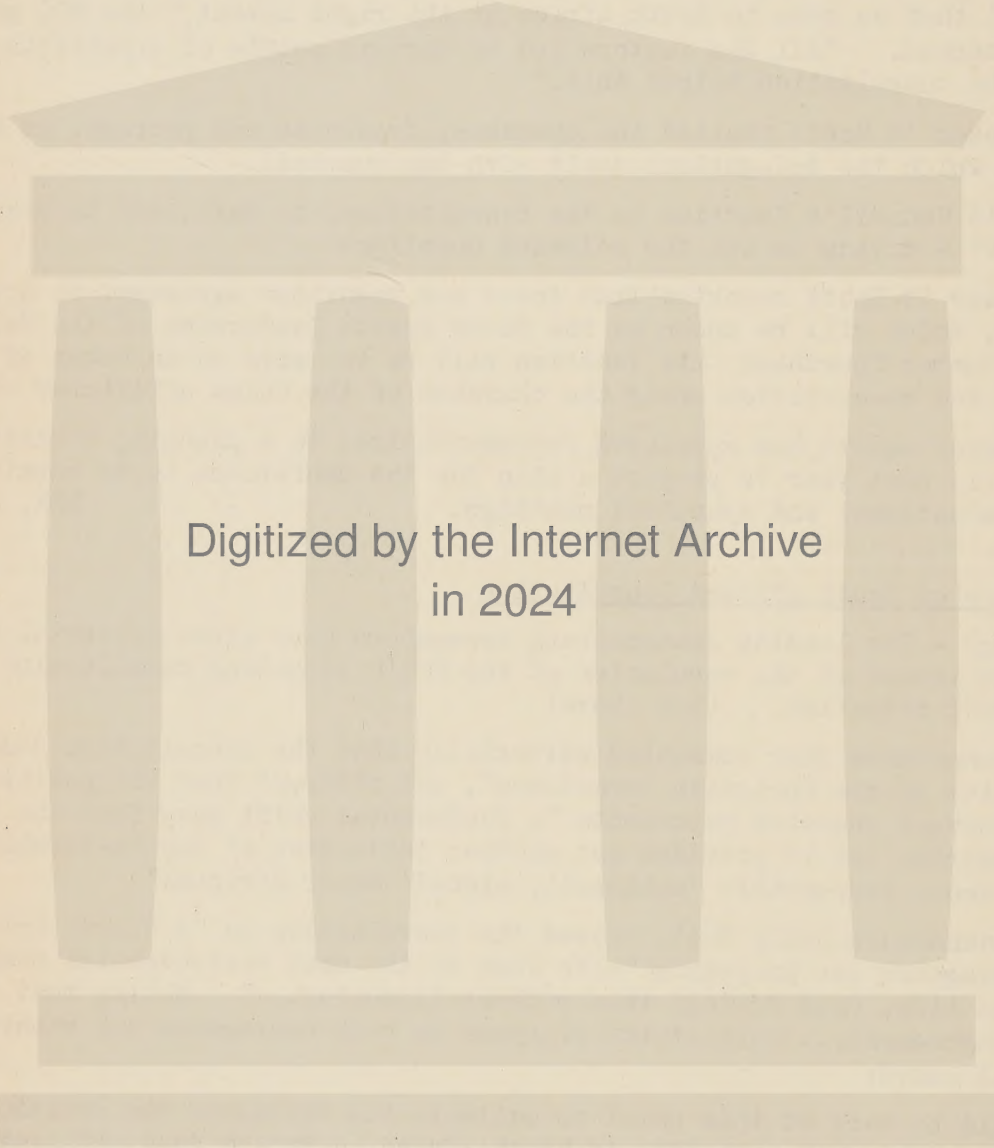
The Johannesburg Daily Mail, viewed the consultation as "A Church Triumph", and commended delegates for grappling "with some of the most controversial problems in South African life, (and facing) them without flinching..." Noting that the "measure of agreement... must strike everyone as both courageous and remarkable", the editorial added:

"It would be hard at this point to estimate the influence the decisions of this conference may have on Church life in South Africa. But it does not seem unreasonable to suggest that the agreement reached could become a turning point in the role which the Church plays in South African life..."

"The World Council of Churches deserves the warmest congratulations for having organized this conference and brought it to so significant and exciting a conclusion."

Alan Paton, well-known author of "Cry, the Beloved Country", has praised the churches of the Cape and Transvaal for helping to frame resolutions in the WCC statement bound to be unfavourably received by many constituents.

Mr. Paton, an Anglican lay delegate to the consultation, noted that the sessions "moved very gingerly through the minefield of South African history, but in the end they clearly concluded that history may explain but cannot justify the present injustice."



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"The real question was how to build a country in which all could live in peace," he added.

The Rev. Beyers Naudè, one of the Reformed representatives from the Transvaal, commented on the consultation in an article published in the December 18 issue of Dagbreek, large South African Sunday newspaper.

Noting that the findings were the result of thorough study and the consensus of at least 80 per cent of the delegates, he stated that the statement will be submitted to the synods of the Dutch Reformed churches of the Cape and Transvaal.

Pastor Naudè observed that it may prove providential that the consultation was conducted just before the synodical meetings of the Dutch Reformed churches.

The statement represents a challenge to the churches in South Africa, he said, since it poses the question of whether they will accept the scriptural principles formulated by the consultation. He insisted that it is not enough to speak of traditional conceptions because the only criterion can be whether the affirmations made are in harmony with the Word of God.

The results of the consultation will obligate each church member to once more ask what the Word of God means in the present situation in South Africa, he continued.

While he pointed to the "new climate" of understanding created by the discussions, he warned that there is a danger of future division among the churches of South Africa. He therefore called upon church leaders to avoid actions which cause dissension and to avoid creating the impression that they seek to gain advantages for their own church at the expense of other churches.

"I believe personally," Pastor Naudè concluded, "that God is at work bringing into being good things out of the tensions and confusion of our time and that we as faithful men must go forward with confidence in Him." EPS, Geneva.

Venezuelians Foster Religious Liberty

(Caracas) - The Venezuelan Newspaper Association in Valera, Trujillo has editorially attacked a priest for opposing the country's liberal policies and democratic institutions. The association submitted a statement to the Ministry of Interior Relations in which it accused him of abusing his religious office.

The editorial was interpreted by some Protestants as indicative of improved Protestant-Catholic relations.

They pointed to the fact that the National Front for Liberty of Worship and Conscience has asked justice from the prefect of the Maracaibo District in the case of a priest who recently interrupted a youth service of "Iglesia Evangelica del Salvador".

Also when four worshippers were recently injured by a shower of stones in the Barrio Ruiz Pineda suburb of San Cristobal, newspapers condemned the instigators. Oscar Garcia, writing in Extra of San Cristobal, called the incident "anti-legal", and attributed the attack to "fanatics of another ideology who cannot comprehend a path for anyone different than their own". EPS, Geneva.

Cardinal Bea Commends Archbishop of Canterbury

(Rome) - Cardinal Augustin Bea, head of the Vatican Secretariat for Christian unity, has viewed the recent meeting of the Archbishop of Canterbury and Pope John XXIII as "extremely important" because it symbolizes a "new atmosphere between Anglicanism and by public opinion, and that it took place in an atmosphere of growing interest.

"These are things which were inconceivable a few decades ago and which are proof of a considerable change in atmosphere," he continued. "We venture to believe that the atmosphere will be still more improved by the visit. That is the essential point."

The Cardinal earlier recalled the theological principles which should regulate contact between Catholics and members of other Christian confessions. He enumerated those as the duty to protect the integrity of dogma, to show charity toward non-Catholic Christians, to avoid an equivocal attitude, and to maintain a judicious reserve. EPS, Geneva.

Service Will Honour Dr. Uphaus

(New York) - Dr. Willard Uphaus, Christian pacifist leader, who was released December 12 after serving a year in jail for refusing to name guests at his World Fellowship Conference Centre, will be honoured at an inter-faith service and reception in New York on January 16. (See EPS No.)

Sponsor of the event will be the World Fellowship of Faiths of which Dr. Uphaus is director.

The service will bring together a number of the religious leaders in the United States who contested the imprisonment of the 70-year old former Methodist lay preacher as a violation of the guarantee of the free exercise of religion as set forth in the First Amendment to the US Constitution. Dr. Uphaus was jailed on a contempt conviction after he refused on grounds of conscience to surrender the names.

Participants in the service will include Methodist Bishop John Wesley Lord, of Washington, D.C., Rabbi Robert Goldberg, of New Haven, Conn., and the Rev. Loyd Worley, president of the Methodist Federation for Social Action. EPS, Geneva.

Catholic-Protestant Meeting in Colombia

(Bogota) - Some 9,000 persons attended lectures given at Gali by Catholic priests and Protestant ministers at the first public meeting held in the nation's history to encourage understanding between Christians, according to a report from KIPA, international Catholic press agency in Fribourg, Switzerland.

After the public meeting, KIPA reported, the priests and pastors met for a "round table conference" to discuss the problems which are obstacles to this understanding. Further meetings are planned. EPS, Geneva.

Churches Send Aid to Congo

(Geneva) - Member churches of the World Council of Churches have contributed or pledged funds in excess of US \$ 451,723 worth of food and medicines for aid to the Congo.

The contributions are the first response to an appeal for one million dollars (\$ 1,000,000) issued by the international organization to underwrite a broad programme of assistance ranging from immediate material relief to the establishment of secondary school training.

The funds and goods are being distributed through the Congo Protestant Relief Agency (CPRA), an agency of the Congo churches and missionary bodies.

The WCC's Division of Inter-Church Aid and Service to Refugees issued the million dollar appeal following an on-the-spot investigation of needs in the troubled new nation by the Rev. Hermann Witschi of the Evangelical Missionary Society, Basel, Switzerland, and the Rev. Heinrich Hellstern, director of Swiss HEKS, inter-church aid agency of the Swiss churches. The two made their survey in consultation with the CPRA.

Of the total sought, \$ 500,000 will go to underwrite a medical and material aid programme and the remaining \$ 500,000 will go to establish a secondary school in Leopoldville and Matadi.

Plans for the medical programme which is called "Operation Doctor", call for the recruitment of one hundred doctors for service in government and mission hospitals. The basic programme is expected to cost \$ 300,000 with an additional \$ 150,000 for drugs and \$150,000 for food.

The decision to allocate the second \$ 500,000 to the secondary school was made after the two-man investigation team reported that education for leadership is a primary need in the Congo. The funds for this will be spent over a period of six years to recruit and pay teachers, to purchase equipment and for scholarships for needy students. Local Protestant churches will seek to provide the facilities for the school, teachers and boarding pupils.

Reports from Protestant relief officials in the Congo indicate the shortage of medical personnel is acute. In the entire country there are estimated to be only about 225 doctors, of whom about 100 are Belgians who are in private practice. In the province of Kasai, generally agreed to have the greatest medical needs, there are only three doctors and at least six hospitals are reported "unmanned". In the state of South Kasai there are four doctors and four hospitals are staffed only by medical assistants and nurses. Similar situations exist in other parts of the country.

Relief officers also report the food situation is also extremely serious. In one section, Tsha Tsha Tsha, it is estimated more than 30 per cent of the children will die of hunger within the next six months unless more adequate supplies of food and medicine are made available.

Supplies distributed through the Congo Protestant Relief Agency are going into this area and several others of the most seriously affected, including Miabe where between 800 and 1000 children are given a cup of milk twice daily and a vitamin pill. The food is being distributed on two Mercedes six-ton trucks provided the agency by the Congo Ministry of Health.

Contributions to the World Council's appeal to underwrite this work have come from Australia, (\$560); New Zealand, (\$1,395); the British Council of Churches, (\$14,000); Canada, (\$10,000); Church World Service (USA), (\$18,000); and Sweden, (\$6,000). In addition the German churches also sent tents for from three to four thousand people and Church World Service in the United States has sent 209,700 pounds of food valued at \$4,723 and \$447,000-worth of medicines, most of which were contributed by US pharmaceutical companies. The World Council had earlier sent \$30,000 in cash for immediate emergency needs. EPS, Geneva.

Leaders of Younger Churches Visit WCC Headquarters

(Geneva) - Leaders of three newly-independent evangelical churches in Africa and the Pacific met with Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, at WCC headquarters here December 19 - 20.

They were Pastor Ralambomahay, president of the Evangelical Church of Madagascar; Pastor J. Kotto, general secretary of the Evangelical Church of the Cameroon, and Pastor E. Tiljine, general secretary of the Evangelical Church of New Caledonia and the Loyalty Islands in the Pacific.

The new churches grew out of the endeavours of the Paris Missionary Society. The churches of the Cameroon and Madagascar have already become members of the WCC.

Speaking on behalf of the visitors, Pastor Kotto expressed the hope that younger churches would be able to collaborate freely with others in the council without suffering from any discrimination. He said the visitors were thankful that the WCC had kept open its doors for churches of all confessions and ages.

Dr. Visser 't Hooft stressed the value of the growth of younger church membership in the World Council, especially in Africa, during the last five years.

EPS, Geneva.

In Brief

A group in Germany, led by Pastor Max Lackmann of Soest, has formed an "association for reunion between Protestants and Catholics". The group, which has separated from the "Union" movement started by Provost Dr. Asmussen, aims at the "co-operative reunion of Protestant congregations with the Roman Catholic Church.

* *

Some 5,000 Christians in Israel have received permission to cross the frontier of Jordan to Jerusalem at Christmas. Each pilgrim will be permitted to remain in Jerusalem or Bethlehem for three days. The number is several hundred higher than in previous years.

* *

An appeal to all Christians in Algeria to establish visible tokens of peace and reconciliation has been issued by Pastor Marc Boegner, for many years president of the French Protestant Federation, and head of the "CIMADE" relief organization. Thanking church groups at home and abroad for supporting "CIMADE" projects in distressed areas of North Africa, Pastor Boegner stressed that such relief programmes will have to be continued and extended during 1961.

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A grant of \$10,000 by the Presbyterian Church in the US (Southern) will permit the opening of a fourth link in Korea's Christian Broadcasting System. A new station equipped with a transmitter of 1,000 watts will be established in Kwangju with the gift. Headquarters station of the system is located in Seoul with relay units in Pusan and Taegu. The network is sponsored by the National Christian Council of Korea.

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His Holiness Kyrillos VI, Patriarch of the Coptic Orthodox Church, has accepted an invitation to visit Moscow in 1961 as the guest of Patriarch Alexei, supreme head of the Russian Orthodox Church. The invitation was extended during the Russian Orthodox leader's visit to Cairo made on a month's tour of the Near and Middle East. (See EPS No.47)

* *

Austria's Roman Catholic hierarchy has established a fund for Greek Orthodox theologians in Vienna who plan advanced study of Roman Catholic theology. An announcement said the fund is designed to make possible objective discussion between theologians of the two faiths. Six Orthodox theologians from Greece and Yugoslavia are studying in the Austrian capital.

* *

A US Protestant expert on inter-church relations has been assigned by Religious News Service to prepare a series of articles on the Roman Catholic Second Vatican (Ecumenical) Council. The inter-faith sponsored news agency named the Rev. Claud D. Nelson, consultant on inter-religious relations to the National Conference of Christians and Jews and former director of the Department of Religious Liberty of the National Council of Churches (USA). RNS is a publication of this Conference.

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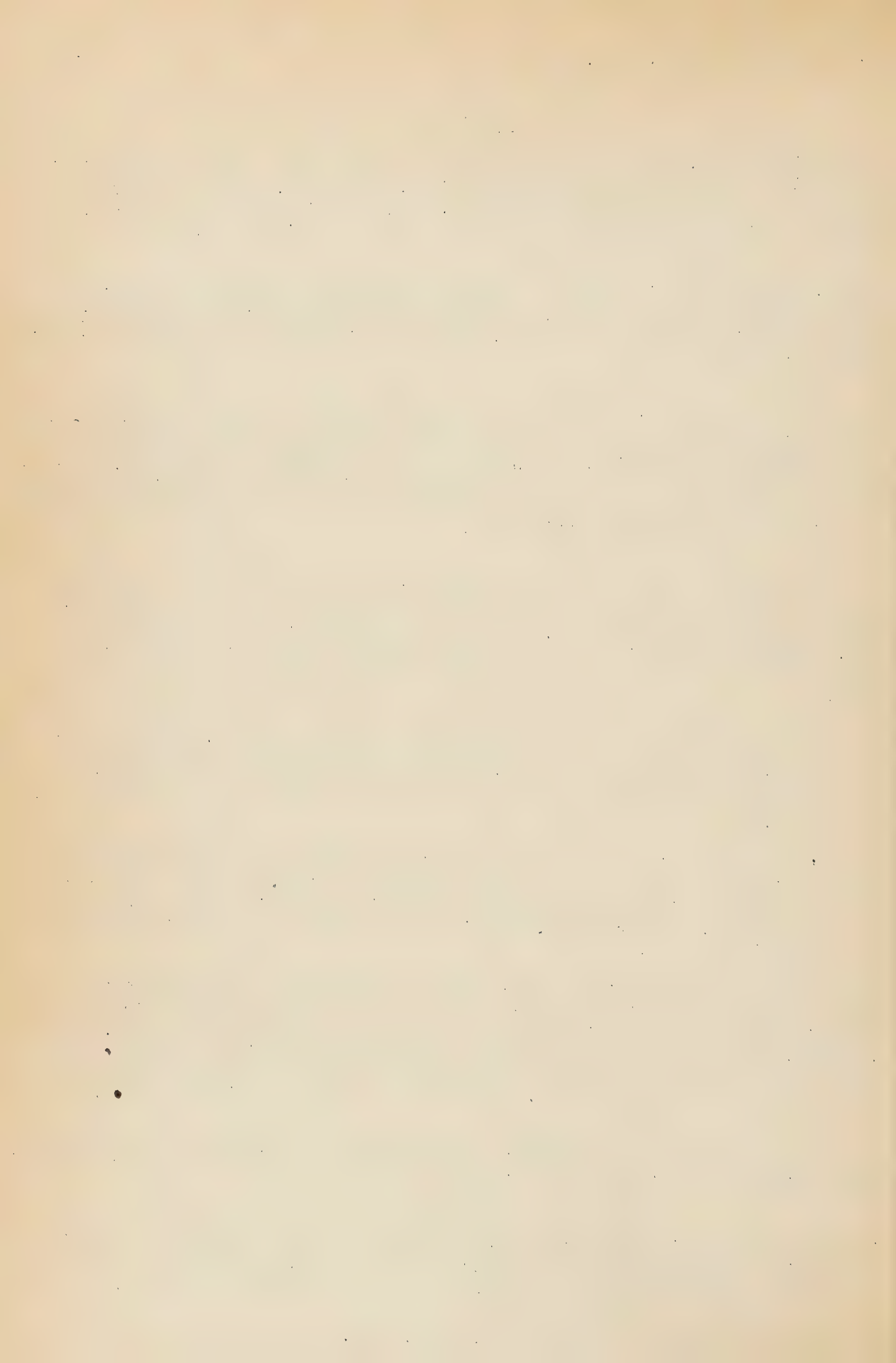
A Roman Catholic institute for training future African political, social and economic leaders will be established in Rome in the near future.

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Six churches and their parsonages in Puerto Rico of the United Lutheran Church in America will be turned over to Puerto Rican congregations. Three of the churches are located in Rio Piedras and the others in San Juan, Santurce and Bayamon.

* *

The next issue of EPS will appear on January 6, 1961.



DOCUMENT I

15th December, 1960.

(The following is the text of a statement released at the conclusion of the World Council of Churches-convened consultation on race relations of its eight member churches in the Union of South Africa, Johannesburg, December 7 - 14.)

PREAMBLE: We have met as delegates from the member churches in South Africa of the World Council of Churches, together with representatives of the WCC itself, to seek together under the Holy Spirit to understand the complex problems of human relationships in this country and to discuss with one another our common task and responsibility in the light of the Word of God. Our worship, Bible study, discussion and personal contacts have led us to a heightened appreciation of one another's convictions and actions. Our next task will be to report to our several churches, realising that the ultimate significance of our meeting will consist in the witness and decisions of the churches themselves in consequence of these consultations.

The general theme of our seven days together has been "The Christian attitude toward race relations". We are united in rejecting all unjust discrimination. Nevertheless widely divergent convictions have been expressed on the basic issues of apartheid. They range on the one hand from the judgment that it is unacceptable in principle, contrary to the Christian calling, and unworkable in practice, to the conviction, on the other hand, that a policy of differentiation can be defended from the Christian point of view, that it provides the only realistic solution to the problems of race relations, and is therefore in the best interests of the various population groups.

Although proceeding from these divergent views, we are nevertheless able to make the following affirmations concerning human need and justice, as they affect the relations among the races of this country. In the nature of the case the agreements here recorded do not - and we do not pretend that they do - represent in full the convictions of the member churches.

The Church of Jesus Christ, by its nature and calling, is deeply concerned with the welfare of all people, both as individuals and as members of social groups. It is called to minister to human need in whatever circumstances and forms it appears, and to insist that all be done with justice. In its social witness the Church must take cognisance of all attitudes, forces, policies and laws which affect the life of a people; but the Church must proclaim that the final criterion of all social and political action is the principle of scripture regarding the realization for all men of a life worthy of their God-given vocation.

We make bold therefore to address this appeal to our churches and to all Christians, calling on them to consider every point where they may unite their ministry on behalf of human beings in the spirit of equity.

Section II

1) We recognise that all racial groups who permanently inhabit our country are part of our total population, and we regard them as indigenous. Members of all these groups have an equal right to make their contribution towards the enrichment of the life of their country, and to share in the ensuing responsibilities, rewards and privileges.

2) The present tension in South Africa is the result of a long historical development and all groups bear responsibility for it. This must also be seen in relation to events in other parts of the world. The South-African scene is radically affected by the decline of the power of the West and by the desire for self-determination among the peoples of the African continent.

3) The church has a duty to bear witness to the hope which is in Christ both to white South Africans in their uncertainty and to non-white South Africans in their frustration.

4) In a period of rapid social change the church has a special responsibility for fearless witness within society.

5) The church as the body of Christ is a unity and within this unity the natural diversity among men is not annulled but sanctified.

6) No one who believes in Jesus Christ may be excluded from any church on the grounds of his colour or race. The spiritual unity among all men who are in Christ must find visible expression in acts of common worship and witness, and in fellowship and consultation on matters of common concern.

7) We regard with deep concern the revival in many areas of African society of heathen tribal customs incompatible with Christian beliefs and practise. We believe this reaction is partly the product of a deep sense of frustration and a loss of faith in Western civilization.

8) Our discussions have revealed that there is not sufficient consultation and communication between the various racial groups which make up our population. There is a special need that a more effective consultation between the government and leaders accepted by the non-white people of South Africa should be devised. The segregation of racial groups carried through without effective consultation and involving discrimination leads to hardship for members of the groups affected.

9) There are no scriptural grounds for the prohibition of mixed marriages. The well being of the community and pastoral responsibility require, however, that due consideration should be given to certain factors which may make such marriages inadvisable.

10) We call attention once again to the disintegrating effects of migrant labour on African life. No stable society is possible unless the cardinal importance of family life is recognised, and from the Christian standpoint it is imperative that the integrity of the family be safeguarded.

11) It is now widely recognized that the wages received by the vast majority of non-white people oblige them to exist well below the generally accepted minimum standard for healthy living. Concerted action is required to remedy this grave situation.

12) The present system of job reservation must give way to a more equitable system of labour which safeguards the interests of all concerned.

13) Opportunities must be provided for the inhabitants of the Bantu areas to live in conformity with human dignity.

14) It is our conviction that the right to own land wherever he is domiciled, and to participate in the government of his country is part of the dignity of the adult man and for this reason a policy which permanently denies to non-white people the right of collaboration in the government of the country of which they are citizens cannot be justified.

15) a) It is our conviction that there can be no objection in principle to the direct representation of coloured people in parliament.

b) We express the hope that consideration will be given to the application of this principle in the foreseeable future.

17) In so far as nationalism grows out of a desire for self-realisation, Christians should understand and respect it. The danger of nationalism is, however, that it may seek to fulfill its aim at the expense of the interests of others and that it can make the nation an absolute value which takes the place of God. The role of the church must therefore be to help to direct national movements toward just and worthy ends.

Section III

1) JUDICIAL COMMISSIONS ON THE SHARPVILLE AND LANGA INCIDENTS

The consultation expresses its appreciation for the prompt institution of inquiries into the recent disturbances and requests the government to publish the findings as soon as possible.

2) JUSTICE IN TRIAL

It has been noted that during the recent disturbances a great number of people were arrested and detained for several months without being brought to trial. While we agree that abnormal circumstances may arise in any country necessitating a departure from the usual procedure, we would stress the fact that it belongs to the Christian conception of law, justice and freedom that in normal circumstances men should not be punished except after fair trial before open courts for previously defined offenses. Any departure from this fundamental principle should be confined to the narrowest limits and only resorted to in the most exceptional circumstances.

3) POSITIONS OF ASIANS IN SOUTH AFRICA

We assure the Indian and other Asian elements in the population that they have not been forgotten in our thoughts, discussions and prayers. As Christians we assure them that we are convinced that the same measures of justice claimed here for other population groups also apply to them.

4) FREEDOM OF WORSHIP

Bearing in mind the urgent need for the pastoral care of non-white people living on their employers' premises, or otherwise unable without great difficulty to reach churches in the recognised townships or locations, the consultation urges that the state should allow the provision of adequate and convenient facilities for non-white people to worship in urban areas. The consultation also urges European congregations to co-operate by making their own buildings available for this purpose whenever practicable.

5) FREEDOM TO PREACH THE GOSPEL

The church has the duty and right to proclaim the Gospel to whomever it will, in whatever the circumstances and wherever possible consistent with the general principles governing the right of public meetings in democratic countries. We therefore regard as unacceptable any special legislation which would limit the fulfillment of this task.

6) RELATIONSHIP OF CHURCHES

The consultation urges that it be laid on the conscience of us all that whenever an occasion arises that a church feels bound to criticise another church or church leader it should take the initiative in seeking prior consultation before making any public statement. We believe that in this way reconciliation will be more readily effected, and that Christianity will not be brought into disrepute before the world.

7) RELATIONSHIP OF CHURCHES

The consultation requests that means be found for the regular exchange of all official publications between the member churches for the increase of mutual understanding and information. Furthermore, churches are requested to provide full information to other churches of their procedures in approaching the government. It is suggested that in approaches to the government, delegations, combined if possible, multi-racial where appropriate, should act on behalf of the churches concerned.

8) CO-OPERATION IN FUTURE

Any body which may be formed for co-operation in the future is requested to give its attention to the following: 1) a constructive Christian approach to separatist movements; 2) the education of the Bantu; 3) the training of non-white leaders for positions of responsibility in all spheres of life; 4) African literacy and the provision of Christian literature; 5) the concept of responsible Christian society in all areas of South Africa, including the reserves; 6) the impact of Islam on Southern Africa.

9) RESIDENTIAL AREAS

The consultation urges, with due appreciation of what has already been done in the provision of homes for non-white people, that there should be a greater security of tenure, and that residential areas be planned with an eye to the economic and cultural levels of the inhabitants.

10) MIGRANT LABOUR SYSTEM

The consultation urges the appointment by the government of a representative commission to examine the migrant labour system, for the church is painfully aware of the harmful effects of this system on the family life of the Africans. The church sees it as a special responsibility to advocate a normal family life for the Africans who spend considerable periods of time, or live permanently, in white areas.

Section IV

We give thanks to Almighty God for bringing us together for fellowship and prayer and consultation. We resolve to continue in this fellowship and we have therefore made specific plans to enable us to make a common witness in our country.

We acknowledge before God the feebleness of our often divided witness to our Lord Jesus Christ and our lack of compassion for one another. We therefore dedicate ourselves afresh to the ministry of reconciliation in Christ.

We are humbled by the greatness of our task and are deeply conscious that we are unable to accomplish our vocation without a deepening of the spiritual life of the Church. But we rely on the promise, "ye shall receive power when the Holy Ghost has come upon you; and ye shall be my witnesses".

* * *

DOCUMENT II

(Following is the text of a statement issued by representatives of the Dutch Reformed Church of Africa (Hervormde Kerk van Afrika) at the conclusion of consultation on race relations of its eight member churches convened by the World Council of Churches, Johannesburg, December 7-14)

We as delegates of the Nederduitsch Hervormde Kerk are grateful for the opportunity we had to listen to, and partake in, the witness of the different churches.

We wish however to state quite clearly that it is our conviction that separate development, is the only just solution of our racial problems. We therefore reject integration in any form, as a solution of the problem. The agreement that has been reached contains such far-reaching declarations that we cannot subscribe to it. We can therefore not identify ourselves with it. We further wish to place on record our gratefulness to the Government for all the positive steps it has taken to solve the problem, and to promote the welfare of the different groups. The Nederduitsch Hervormde Kerk will in the future as in the past accept its responsibility to witness to the Government and people in accordance with the Word of God.

(Following is the text of the statement issued jointly by representatives of the Dutch Reformed Church of South Africa of the Cape Province (Nederduits Gereformeerde Kerk van de Kaap Provinsie) and the Dutch Reformed Church of the Transvaal (Nederduitse Gereformeerde Kerk van Transvaal) at the conclusion of the consultation on race relations of its eight member churches convened by the World Council of Churches, Johannesburg, December 7-14)

The delegations of the Nederduitse Gereformeerde Kerk of the Cape and Transvaal wish to state that we have come to consult with other churches under the word of God and with deep concern for the various and complicated problems of race relations in the country.

We realise with deep Christian concern the needs of all the various population groups and that the Church has a word to speak to them. We wish to confirm that, as stated in the preamble, a policy of differentiation can be defended from the Christian point of view, that it provides the only realistic solution to the problems of race relations and is therefore in the best interests of the various population groups. We do not consider the resolutions adopted by the consultation as in principle incompatible with the above statement.

In voting on resolution 15 the delegations of the two churches recorded their view as follows: "The undersigned voted in favour of Point 15, provided it be clearly understood that participation in the Government of this country refers in the case of white areas to the Africans who are domiciled in the declared white areas in the sense that they have no other homeland."

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